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FANATICISM EXPLAINED

BY DR. J. H. W. WILSON

SYMPTOMS
CAUSE AND CURE

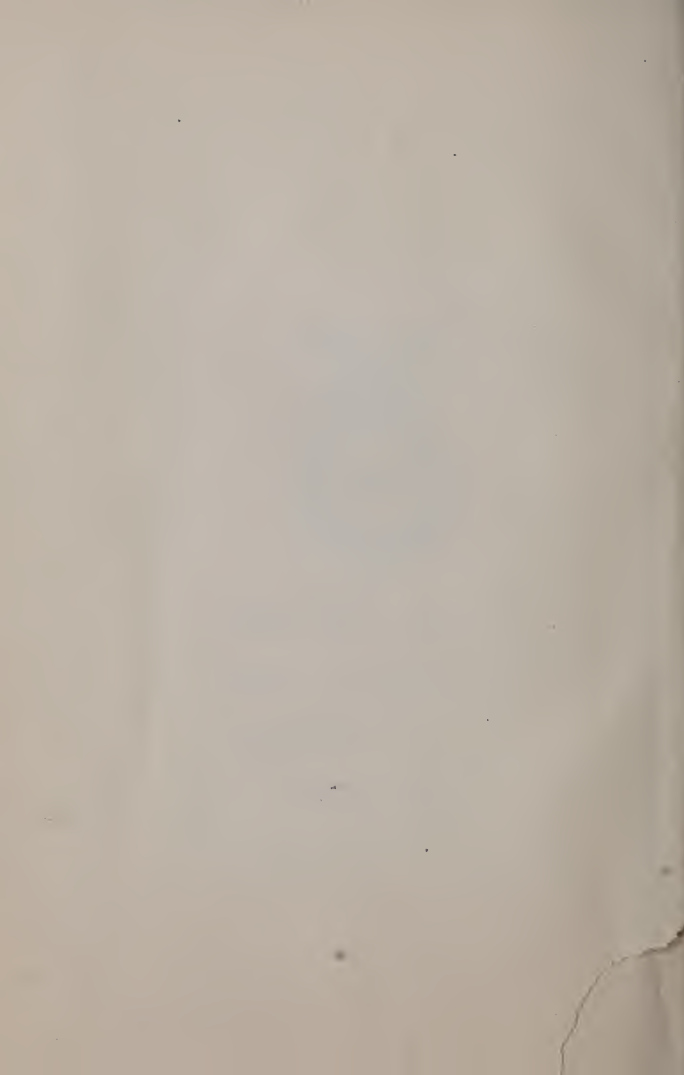


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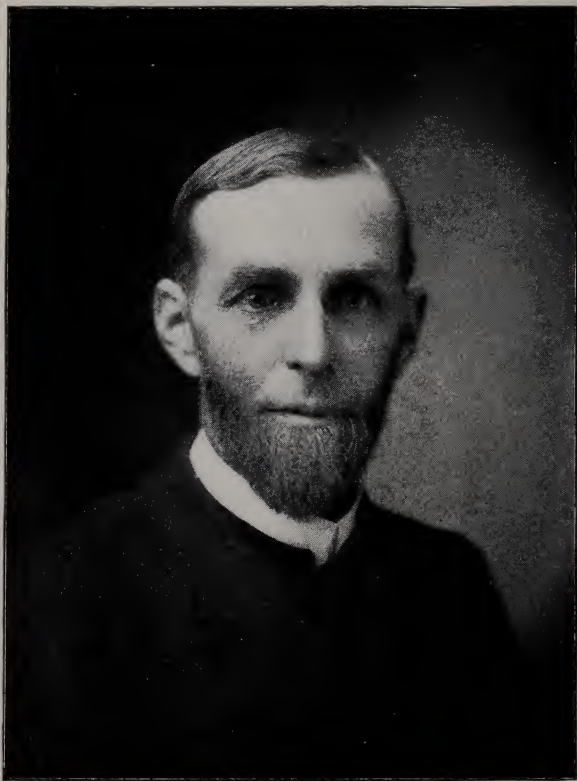
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ELDER A. H. KAUFFMAN.

Fanaticism Explained

Symptoms, Cause and Cure.

BY

ELDER A. H. KAUFFMAN

Author of

"Revelation Explained" and

Editor of "The Apostolic Visitor"



"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."—1 Tim. 4. 1.



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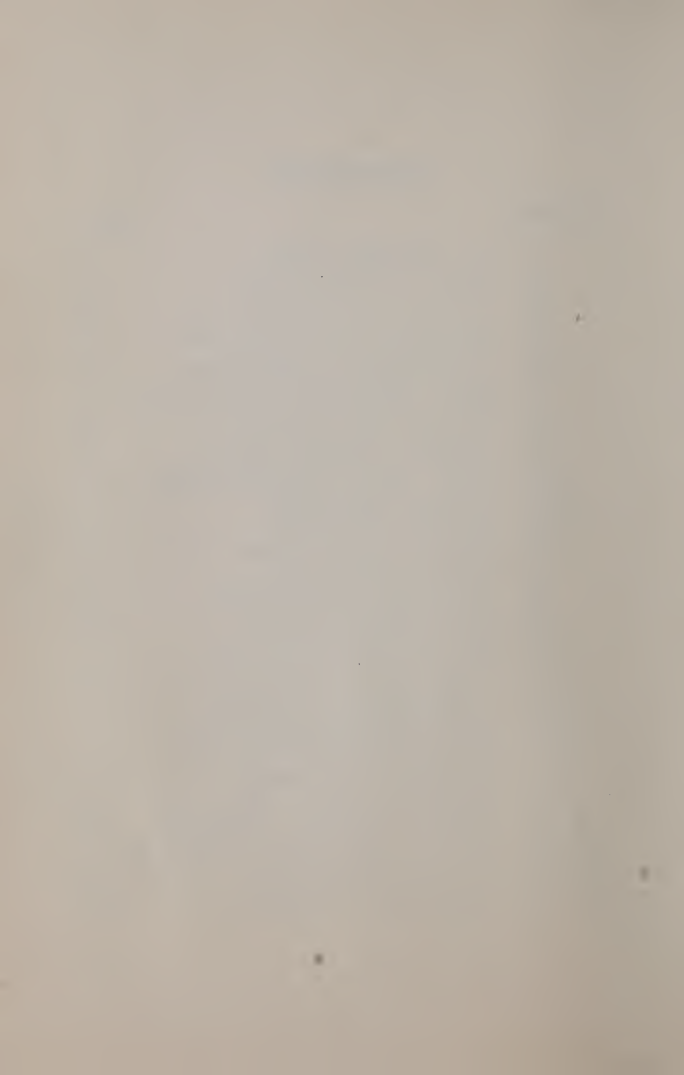


DEDICATORY.

To the Holiness movement is this little volume affectionately dedicated.

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PREFACE.

The first impression the author had of writing on the subject of Fanaticism was after giving a discourse on the subject at the Dimondale camp meeting of the Apostolic Holiness Union of Michigan, on Sunday morning, August 21, 1904. The said discourse created such an interest that several persons requested him to put it in print. While praying over this matter, the need of a book on this subject presented itself. We examined the catalogues of several large book publishers and found that the field was open for a book on this subject. While meditating over the advisability of publishing such a book, and while praying over the matter, the plan of the book came to us chapter after chapter until we were convinced that God was in it. The author can truly say that the contents of this book were his honest convictions for several years; but had no thoughts of publishing them. The outbreak of Fanaticism in the Holiness ranks and especially in the last few camp meetings we attended, is no doubt the cause of publishing this book at this time. It is the

honest conviction of the author that it is high time that the Holiness people have some teaching on these lines. "Necessity is the Mother of Invention."

To strengthen our arguments we have added articles from the pen of Rev. G. D. Watson, Rev. M. W. Knapp and Rev. W. B. Godbey. In giving this book to the public, we call special attention to the fact that it is largely written from the experience of the author, who was himself ruined by fanaticism, but was rescued by the power of God.

May this little book, under the blessing of God, be a beacon light to many a tempest-tossed soul, and enable it to steer between the rock of formality and the rock of fanaticism and thus make the haven of eternal rest in safety, is the prayer of the author.

A. H. KAUFFMAN.

November 5, 1904.

CHAPTER I.

A Warning Voice.

We have heard it said, "If you are afraid of fanaticism your place is at the mourner's bench." And then we have heard a preacher say, "Some folks are awfully afraid of fanaticism these days, but they don't seem to have any fear of formality." We want to say that both are not only to be feared, but also avoided. The above language proves how ignorant some folks are of fanaticism. Very few people know what fanaticism is; in fact, fanatics themselves don't know what it is; if they did, they would not be fanatic; hence the great need of having "fanaticism explained," and with it, "words of warning."

We frequently read articles on fanaticism, but the authors do not seem to have the correct idea of real fanaticism. Most everybody thinks that when a person becomes somewhat of an extremist on churchanity, water baptism, pork eating, dress, or divine healing they are fanatics. We sometimes hear the expression, "She is a fanatic on dress," or "he is a fanatic on divine heal-

ing," etc. We want to say that such expressions only show that the persons that make them are destitute of the knowledge of fanaticism.

We admit that a fanatic person is always an extremist, but all extremists are not fanatics. The definition of fanaticism is "excessive enthusiasm."—Webster.

We have met many extremists that were a long ways from "excessive enthusiasm." They were as dead and dry as a door nail. Their work is always to tinker on the outside; as a rule they don't go deeper than to the skin. Their burden is mostly on clothes, sometimes on buildings, color of paint, or wallpaper. We knew of one that rebuked a preacher for having false teeth. He took them out and lived, ate, and preached for thirty years without teeth, to please the extremist. He did not want to be a stumbling block to any one. Extremists generally deal in material things, because they are too dead to understand anything about spiritual things; but fanaticism is a thousand miles beyond an extremist.

Extremists are very plenty among the legal and formal churches, while fanaticism is not found there at all. It would not be

accepted; it would not fit; hence, it is not found there.

Neither fanatics nor extremists are found among the worldly popular churches. They are perfectly free from either of these parties, but both these parties are found among the Holiness churches. The question is asked, "Why is this?" Well, we will explain. The formal churches have not much of the Spirit; with them it is mostly all laws, forms, customs, habits, ruts, grooves, channels, and works; more after the letter than after the Spirit; hence a good field for the extremist, but no field at all for the fanatic.

The worldly, popular churches have neither forms nor Spirit; everything that fills the house and swells the treasury is allowable, yea acceptable; both the discipline and the Bible are to a large extent a dead letter to them. Now, this would be no field for extremists; folks would laugh them to scorn if they would talk against dress, or fashion, or false teeth to them. No extremist will work among them. Nor is it a field for a fanatic. They would send for a police and the patrol wagon and take him out every time. These churches are too worldly for the extremist and too dead for

the fanatic. "Excessive enthusiasm" would not fit in either, hence is not found there.

But a real true Holiness church has both the form and the power, the letter and the Spirit, the discipline, the Bible, and the Holy Ghost, and hence is just the field for both the extremist and the fanatic to work in, and they do work in it if not rebuked. But some one said "we keep the fire so hot it burns them out." That is just where many folks make the mistake. The hotter the fire and the higher the tide, the more the fanatic is at home if not detected and rebuked, and the lower the tide the more the extremist is at home. The fanatic can not do anything at low tide, hence when a church gets to be extreme in material things they have not much spiritual power; and when she is real spiritual she has not much form or fuss about material things; she regulates herself without law or discipline. The Holy Ghost prayer meeting, the Holy Ghost revival, the Holy Ghost camp meeting are the harvest fields for the fanatic devil. He usually does his best work around the altar, and in some cases has control of it entirely. He usually does his work so successfully that preachers, evangelists, and presiding elders do not

detect him, and they often praise God for his counterfeit stuff, which in their judgment is next to perfection. "My people are destroyed for lack of knowledge," is as true today as it was in the day in which it was spoken. We remember hearing a preacher say not so very long ago, "While one is carried off by fanaticism, formality carries off its thousands." We would not dispute with the brother, there are a thousand formalists to one fanatic, but we also make this statement: "That one fanatic can (and does) more harm to the real cause of Holiness in one camp meeting than one thousand formalists can do in a whole year; one enemy in disguise in the camp is more to be feared than one thousand in uniform on the outside."

Again, formality always takes the back seat in these holy convocations, but fanaticism is always in the front, and generally close to the leader, and is apparently carrying the burden of the meeting; hence we raise the warning voice, and trust the good Lord will send the sound of it far and wide, so it will echo and re-echo to every nook and corner in this wide world, and reach the ear of every member of the Holiness movement

on the entire globe, for they are the only people that need the warning. None else is in danger of becoming a fanatic; no more so than a polar bear is in danger of being sun struck in his home land.

CHAPTER II.

What is Fanaticism?

We answer—"Excessive enthusiasm; wild and extravagant notions of religion; religious frenzy."—Webster.

What is a Fanatic?

"A person affected by excessive enthusiasm, particularly on religious subjects; one who indulges wild and extravagant notions of religion; and sometimes exhibits strange motions, postures, and vehement vociferations in religious worship. Fanatics sometimes affect to be inspired or to have intercourse with superior beings."—Webster.

If a fanatic is a person affected by "excessive enthusiasm" the question naturally arises, "What is enthusiasm?"

1. A belief, or conceit of private revelation; the vain confidence, or opinion of a person, that he has special divine communications from the Supreme Being, or a familiar intercourse with him.

2. Heat of imagination; violent passion or excitement of the mind, in pursuit of some object, inspiring extravagant hope and confidence of success.

Hence the same heat of imagination, chastened by reason or experience, becomes a noble passion, an elevated fancy, a warm imagination, an ardent zeal, that forms sublime ideas, and prompts to the ardent pursuits of laudable objects. Such is the enthusiasm of the poet, the orator, the painter, and the sculptor; such is the enthusiasm of the patriot, the hero and the Christian.”—Webster.

What Then is An Enthusiast?

“One who imagines he has special, or supernatural converse with God, or special communications from Him.”—Webster.

When a person is converted (born of God) he has life (spiritual life) enough to be enthused over it; he talks about it, sings about it, tries to get others to seek it, he enjoys it, manifests it in his daily walk and conversation; his imaginations are warm indeed; he talks with God; gets blessed; has a good time; loves God; hates sin; bears fruit, and is indeed a new and a happy creature. When this same person gets sanctified wholly, or in other words, receives the baptism with the Holy Ghost and fire, he gets the life more abundant, and hence the manifestation of it will be more abundant also. He bears the

same kind of fruit, but more of it; he loves God more, because his loving capacities are increased; he hates sin more; his motives and designs for doing good are intensified; he is a power in the hands of God for good: has wonderful experiences and blessings from God. The Lord takes him into fellowship (partnership) with Himself and uses him as an instrument for the Holy Ghost to preach, pray, or work through for the salvation of the lost, and also to bear soul burdens for the sick, for the penitent, and in many other ways He uses them to carry on His divine work on earth. This is enthusiasm that is of God and is alright; wish to God we had more of it. But "excessive enthusiasm" means to be pushed over; to go too far; to exceed the Spirit; to not only have a warm imagination, but a heated one; and like a hot box on a car wheel, gets hotter and hotter, until it throws off a flame and stops a whole train of cars, or causes death and destruction. So a person that is a fanatic was once cold, then warm, and then pushed over by the devil into "excessive enthusiasm" runs ahead of the spirit of God, ahead of the spirit of the meeting, ahead of the God chosen leader, and becomes

like a hot box; sets things ablaze with the wrong kind of fire; things go wrong; the Holy Spirit is grieved; the saints are divided; the crowd gets disgusted; the multitude unmanageable; conviction is driven away; things run riot; the train has a hot box, and must stop to cool it off, or destruction is certain.

This kind of business has been carried on to such an extent that some camp meeting committees had to have from 10 to 30 police to keep order. Some camp meetings have been cut down to one week because of the rabble and disorder of the disgusted multitudes. The cause of this disturbance is generally laid to the straight preaching against the popular sins of the day. We will not dispute this; we know such cases in and outside of the Bible. But we also take the stand that in many cases, if not in most cases, it is the shrieking, screaming, heinous cries of the fanatics; the devil knows how to drive conviction away, divide the forces of God's people, break the meeting up, and bring the real work of the Holy Ghost into disgrace. This is one way of defeating God's people, and he has done it very successfully in many places.

Reader, if you have any doubts in your mind of the reality of these things, keep on reading this book till you get to the end; and when you go to the next Holiness camp meeting lift up your eyes and you will see the folks whose photo we are now taking. We are not going to have it retouched, so it will just be real and you can't help knowing the folks when you see them; but be very sure that you are not in the group, I know you are so sure that you are not there that you will not look to see yourself, but you had better be sure about it, examine the group closely, carefully, prayerfully.

CHAPTER III.

Symptoms of Fanaticism.

If fanaticism is really understood, it is not hard to locate. Its symptoms are very clear and in all cases much the same; but the trouble is that very few people are posted in this craft and ascribe it to the workings of the Holy Ghost, hence are not suspicious and do not look for symptoms of any wrong thing. The devil is very cunning in selecting his material and always takes such that have the confidence of the people, and unless they are posted on this subject, will be so hoodwinked by their confidence that they overlook and do not notice things that in other persons they would detect. It has been said "that love is blind," but we have come to the conclusion that in many cases it is deaf also.

Symptom First.

All fanatics will have much to say about dreams, visions, and experiences. They will have much to say about the extraordinary things that God is doing for them; the deep lessons He is teaching them; the wonderful things He is showing them; everything is

wonderful; the answers to prayers are wonderful. Well, you sit and listen and it is wonderful indeed; you hear them tell it again and again; you believe them, you love to hear them; you talk about them yourself; you relate these wonders to others. The wonderful Sister P.; the wonderful Brother D. There is always something wonderful about the fanatics. We never saw it fail. They are wonderful persons and unless they were they would not be noticed. This is a sure symptom.

They Spend Much Time in Their Closets.

It is there where they get these visions and learn these wonderful things; hence they will tell you much of their experience that happens while in their closet. "God showed me while on my knees" is a very common expression of a fanatic. They have much more to say of what God told them while in prayer than what they learned in reading the Bible. You will notice that the study of the Word is of second importance to them, as they get their messages on their knees. The Lord told me, the Lord told me, the Lord told me, are words that are spoken over and over again by them. The Lord don't seem to speak much to them through

the Bible, but through the voice that speaks to them in the closet, and the words they hear there are law and gospel to them, whether they agree with the Bible or not; they contend that they are of God because they heard them while in prayer, and will not be persuaded otherwise, for they actually believe all they hear in the closet is of God.

They Are Not Teachable.

They are so sure that they are right in these things that they are not teachable, but are teachers; at it, all the time. The new light they receive is mostly on eating, drinking, dressing, fasting, etc.; some things that are in advance of the common run of things with the Holiness folks. Some of them that we knew said that God told them that they must not eat anything that has sugar in it; no candy, no cake, no pie, no jelly—nothing sweet; and because God told them they had to obey; and if it was wrong for them it was wrong for others; that God was no respecter of persons, and so they are everlastingly at it, telling their experience and exhorting others to obey God, because they heard it in the closet while on their knees it must be of God. The same with eating of meat, pickle, fruit, etc., until some have just almost

starved themselves. We know a dear precious soul who went on these lines until reduced to almost a skeleton. Now when told that there are no such things in the Bible they will declare that God talks to folks today the same as He always did, and the reason you did not hear Him was because you did not live close enough to Him. They are not teachable; they will not be convinced that they are wrong. If you oppose them they will tell you a number of cases where their prayers were answered, and of things God told them that came true; and they can generally find plenty of them and they will have it their way. They are not teachable because they are in advance of you.

They Are Not Under Authority.

“There are no straps on me,” “I am not afraid of clay any more.” They have a bold, defying spirit; the tone of their voice is authoritative. If they have a message it must be delivered. “God wants me to tell this,” and they will tell it. I am not afraid of the preachers any more; and it is true, they will obey their impression no matter what the leader of the meeting may say. The tender, mild, gentle, humble dove-like spirit is gone; it is authority now with them.

Harsh, raspy, sour, cutting, commanding, they say they are free now; don't have to obey any one but God. It is I, I do, I go, I am, I, I, I with them; all admonition, warning, advise, instruction and opposition is persecution to them. They count all who differ from them their enemies and keep themselves on the defensive side.

Another Symptom Is

the discerning of spirits; all fanatics have it, and all fanatics use it. This is, no doubt, the devil's best weapon. They say they can tell by looking at a person whether he is right in his soul, or not; and as they advance in the craft they get the impression that they must tell folks that they are deceived; and if they don't warn them they will be lost, and they will be held responsible for their souls. So driven by this impression, they will boldly face anybody and tell him he is not right with God, and say the Lord laid it on me to tell you this. And no matter what the approached will say, they will not give in. God told them so, and if they did not get down and get right with God they would wake up with the rich man in hell. In this way many are led by them to the altar, without any conviction of wrong,

but by the persistence of these folks are driven to doubt their experience and confess that they are deceived, cast their former experience all away, plunge into darkness and despair, and have an awful time getting back to God again; and when they do find God again will go on and tell how they were deceived by the devil, and if it had not been for Sister So and So, hell would have been their portion. We have noticed much of this kind of work in camp meetings. We have also noticed some cases where folks got discouraged, gave up in despair and backslide. Again, in some cases they hit it, and some sin is dug up, the person repents and gets to God and is saved. This then is taken as an evidence that their work is of God, for the devil would not uncover himself. But is not this the devil's way of doing his satanic work? He mixes enough truth to hide the error; enough truth to make it take, and enough error to kill; that is the way to poison rats, enough meal to hide the poison and enough poison to kill the rat.

Still Another.

They will not take advise, nor obey rebuke. They are so sure that they are right

that they will take neither. They say the reason that you oppose them is because you don't understand these things, and they are so sure of this that to obey would bring sure defeat to the work of God. So firm are they that they would no doubt lay down their lives rather than give in that they are wrong.

These are not all the symptoms by which fanaticism may be located, but if these will be observed it can be located every time; and if the accused will apply these tests to themselves they may know whether they are really of them or not.

CHAPTER IV.

The Cause of Fanaticism.

Having explained the symptoms of fanaticism, we will now explain the cause of it.

The originating cause is the devil. It is one of his satanic plans to side-track God's people and defeat God's cause. But the devil can not do his work without an agent or instrument to work through. Ever since the Holy Ghost came into this world it has been the devil's delight to imitate him; he can not imitate Jesus because Jesus had a body, a human form; but the Holy Ghost being a person without a human body or visible form, it is very easy for the devil to come as an angel of light and imitate the voice and work of the Holy Ghost. Let us read together, "But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers, also,

be transformed as the ministers of righteousness." 2 Cor. 2: 12-15. Again, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils," etc. 1 Tim. 4: 1. If these departed from the faith they must have been "to the faith" before they could depart from it. We have proved that fanaticism is "excessive enthusiasm," "a going too far," a pushing over. This makes it clear that these folks were alright once, but were pushed over, went ahead of God, ahead of His Spirit and of His word. This is done by the devil coming as an angel of light, and in the same way; with a voice like His, to get the ear of the listener, and thus accomplish his satanic deed. Uncle Sam has had much trouble with thieves that would counterfeit his large gold coins. It is done in a very cunning way. They take a very small bit and drill a small hole in the edge of the coin and drill out the inside, fill the space with some cheap metal, plug up the hole with the genuine and pass it on the public. The devil does his work much in the same way. A fanatic is a ruined saint; in many respects is just as he always was, but in other respects is a

counterfeit. There are only three ways to test gold coins—first, by the ring; second, by the acid, and third, by weight. The common people might never find any fault with the coin, but the banker is always on the lookout for the spurious. He throws the coin on the counter and the ring is not right, he compares it with another coin, but the ring is not genuine. He applies the acid; it stands the test alright. He next puts it on the scale. Ah! there it is; it is too light. The coin is closely examined and he sees a little hurt on the edge. The coin is cut in two and, behold! the whole mystery is solved. The coin is ruined. These three tests can be applied, and should be applied to the doubtful—the ring, the acid and the weight. The shouts, hoots and yells of the fanatic have a brazen thud about them that does not sound like they used to. The charm is gone out of it; the music has left it; it is much like a cracked bell; something is the matter with it, but like the ruined coin, they will stand the acid test. Advice, rebuke, suspension, imprisonment, yea death will not color it. It will stand all that. But the third test, to weigh it with Bible truth, it will be found wanting. It will not stand the

Bible test, and when, like the coin, the thing is split open, then the nasty work of the thief will be exposed.

The devil hates the real Holy Ghost work, because it does his work too much harm; but he can not overthrow it with the scourge, the sword, or the torch. He tried all that and made a miserable failure of it. The more he persecuted the saints the faster they multiplied. So he turned himself over as an angel of light and ruins the workers of God and uses them to imitate, or to produce counterfeit manifestations of the Holy Ghost, and in this way wrecks and ruins many precious saints and drags their souls to hell. Thus the devil is the originating cause of fanaticism.

There could be no fanatics without a devil. But the devil is not alone to blame for this. He must have material, and he must have helpers. No one has ever thought of drilling out the inside of a copper, for it would not pay. This is only done to valuable coins. The devil can not make a fanatic out of a luke warm professor. He must have a spiritual person. Why so? Well, you can not push a person over the line before he gets to it. A person can not be an

“excessive enthusiast” until he is an “enthusiast.” The box of a car wheel always gets warm before it gets hot. So a person can never go too far that has not gone far enough. A person has never gone far enough that is not filled with the Holy Ghost; for it is a common command of God. Hence fanatics are persons that once had good experiences in the things of God; nor could the devil imitate the Holy Ghost and his work if they had no experience on this line, and again he could not use them in public work if they did not work on Holy Ghost lines and in Holy Ghost ways.

The Next Cause is Ignorance.

If a person is posted on these lines and will watch and pray the devil can not push him over, but the fact is that all fanatics are ignorant on fanaticism. They may be well posted on all other lines, but they can very seldom be convinced that they are fanatic even though they are well advanced in the craft. This shows that they are entirely ignorant of his satanic devices on this line; and because of this he traps them in his snare; puts the halter of fanaticism upon them; spoils their usefulness; ruins their souls, and brings disgrace on the cause of

Holiness. Ignorance then is the second cause of fanaticism.

Spiritual Pride

is no doubt another cause of fanaticism. It has been said that "very few people can stand prosperity," and when persons are once filled with the Holy Ghost and are used of God in the salvation of souls; walk and talk with God, and begin to tell of their experiences, the people will admire and applaud them, and want to hear them; and the devil will come and whisper to them that they are somebody, and they will begin to feel good when they tell it, and next they tell it to feel good, and when they get something new they tell it again, the people applaud again, they forget to keep humble, and the devil will sow a little seed of spiritual pride and self esteem in the heart; it grows every time it gets a little sunshine or a little shower and there is a desire for more visions, dreams and voices, and more desire for the wonderful. It is here where the little weed is started. The devil takes advantage of the desire and gives a little at first, and a little more later on, unnoticed, until the Holy Ghost is driven out and the angel of light does the talking, and by and by takes

full possession.

Deception is Another Cause.

All fanatics are deceived persons, but they will not believe it even if you tell them so. They all believe that they have an advanced experience. The devil has palmed himself off on them as an angel of light and comes to them under the disguise of the Holy Ghost and meets with them in the closet every time they come, and the more they are pressed the more he convinces them of their success and of the great revival that is just at hand if they are true; he promises to give them the victory if they are true; hence all fanatics have much to say of "being true to God." They are all pledged to be true. This is the devil's trick and this pledge he takes of them again and again. They have so pledged themselves to be true to the voice which they believe is the Holy Ghost that they will not be convinced even by their best spiritual friends. They are so sure that they are not deceived, and see no other way but to be true to their convictions, no matter what the cost.

The writer has seen the day in which he said: "If this is not of God then there is no way to know what is of God and what is

not." So sure was he that he said: "There is no way out. If this is not of God then he must become an infidel. He can not trust God and His word any more." They are so deceived that very few ever get delivered.

Some went on until they had so spoiled their usefulness that they had to be rebuked and suspended by the church. But the devil made them believe they were "the beloved of the Lord" and would receive a martyr's crown if they would be true to God and would not yield to men.

But when the devil had them ruined for service and could use them no more in that way then he turned on them, left them in darkness and despair, so that some of them lost their mind and had to be taken into the asylum; while others committed suicide or turned into rank infidels. We close this chapter by repeating that the first cause of fanaticism is "the devil," the second cause is "ignorance, the third cause is "spiritual pride," and the fourth cause is "deception." These four are the main causes of fanaticism. May the good Lord save my readers from all these satanic traps is the prayer of the author.

CHAPTER V.

How a Saint Becomes a Fanatic.

We proved in Chapter IV. that none but a spiritual person can become a fanatic. We have never met a fanatic that did not have a good straight testimony on salvation and a good record of a holy life. We never found one that had any evidence about them of living in sin, or of wilfully practicing deception. All seemed to be good, honest, straight, big hearted souls, with humble appearance and Bible attire. This proves that they have taken the way and said good-bye to the world, the flesh and the devil.

Now, a person can never reach this place in his or her experiences, but by the grace of God and perfect obedience in a full consecration and faith; neither can he keep it on any other terms; and in addition to this much prayer, fasting, and waiting on God is needed. God is so pleased with a person that comes often to the throne of grace, stays long and asks largely that he sends him away well loaded with blessings. This becomes such a delight to us that we

go oftener and stay longer. Now, we know out of experience that God talks to men, not only by convictions or impressions, but by His voice. The writer has had a vision in which he saw his Savior face to face. We have had dreams and answers to prayer that were simply wonderful. We have had soul burdens and have been under the power of the Holy Spirit. We know these things are true, real, and of God; but we have never felt lifted up, or in other words, felt that we were especially favored above our fellows on account of these, but rather humbled by them, because they came in times of great distress and were used of God to help us out of deep waters and great sorrows. And while the thought of these brings great comfort to our soul, yet there is also a deep solemnity with it that makes us feel very humble to think that the Almighty took such pains to give us such comfort in these trying hours. But we have noticed that all the fanatics we have studied have had this kind of experiences, and many more of them than we had, and they all take great delight in telling them; they generally say "the Lord wants me to tell you some things about my visions" or "experience."

Now, we often noticed that many of these experiences have nothing in them for any one, but for themselves; but the relating of them leaves the impression that they have an advanced Christian experience and are wonderfully favored of God and are his trusted ones to whom He can reveal His secrets and bestow His special favors.

Pride was no doubt the cause of satan's fall, and spiritual pride is one of satan's trap doors to gain admission into the sanctified heart. Very few people can stand prosperity on any line. History tells us that most of the men or women that were much favored of God with success in experience, or work did not stand any length of time. The same is true of churches, schools and movements. Spiritual pride crept in and spoiled them for usefulness. Satan is very cunning, and especially so when he wants to ruin the usefulness of a saint of God. He likes to have folks tell these wonderful things in public and from the platform he knows the people admire it and that they will talk about the speaker and his wonderful experience, and answers to prayer; and in this way he will get even good people to help him laud these saints,

honor them and push them ahead until they began to feel quite important themselves; thus by urging them to tell it ,then urging the people to applaud them they will little by little be filled with spiritual pride. Having accomplished this, his next step is to appear to them as an angel of light and imitate the voice of the Holy Ghost. He usually tells them they are his and he has a great work for them to do, but they must be true to God. He knows that loyalty to God is an absolute necessity for a saint to be useful in his service. This point is pressed again and again, hence all fanatics have much to say about being true to God. The Holy Spirit is grieved away by the spiritual pride that has crept in; the devil has now a good chance to imitate him. This he does so successfully that a person that is not taught on these lines is not aware that it is satan that is working on him. He takes the pledge of loyalty and then gives them false demonstrations, and wonderful experiences, and then prompts them to tell it in public and then prompts the public to talk about these wonderful persons, and preachers will quote them from the platform, friends will land them. They are pressed

into service, tell more of their experiences, fall under the power, are both feared and honored almost like angels. Of course all this is done ignorantly, but satan does his work just the same. Manifestations are multiplied, wonderful things happen. They become ring leaders, next thing to a spiritualist medium. They are the central figures; are looked up to by pulpit and pew. They are now just what satan wants them to be to work havoc in the holiness ranks.

CHAPTER VI.

Satanic Demonstrations.

Demonstrations such as soul burden, slaying, or falling under the power are not found among any but a spiritual people and in a spiritual meeting; hence the devil knows just where to send his fanatics to operate. It is not generally known that there are satanic demonstrations and hence most everybody will naturally ascribe all demonstrations to the Holy Ghost power. The fanatics are most all altar workers and having gained the confidence of the people by telling their wonderful experiences and answers to prayer they are given a prominent place at the altar. It will not be long before they will fall under a power, supposed by everybody to be the Holy Ghost. Most everybody draws a long breath and quits praying, gets his eyes off of God and is watching the process. The slain may be quiet for a while, but will begin to groan and twist as though they were in pain, and finally say, tell them (the seekers at the altar) to pray; usually one or more will go and tell the seeker to pray. She is urged to pray and to obey, but everybody has his eyes off of God by

this time and satan has full play. The battle gets hotter, the pain seems to be greater. Oh, tell her to pray; she must pray; everybody pray; but somehow the atmosphere is thick and heavy; no one can pray much; the seeker don't seem to have any spirit of prayer. The burden increases; the fanatic gets loud, rolls and twists; several will get around the seeker and drive her. "You must pray," "you must obey God," the fanatic screams, screeches and yells as though she was in the torrents of hell. Very often the second and third will go down and the scene becomes wild beyond discription. The cries and screams become deafening, the curiosity of the congregation gets aroused; they will leave their seats amid the protests of the janitors, crowd around the slain, become unruly, become disgusted, say hard things, threaten violence, loose respect for the entire outfit; will howl, yell, cut ropes, throw missiles and do everything they can to break the meeting up, finally leave at a late hour a hissing, howling, disgusted mob. In the meantime the struggle at the altar continues, others fall in the straw and for hours this process continues until at last the seeker is so worn out and

so tired that in a formal way will begin to confess, pray and raise his hands. The spell is broken, the slain become quiet; they say the work is done. The seeker feels such a relief when he gets out of this trap that he really believes he is saved, but he is not, for he usually backslides before he gets off of the camp ground, and will have to be taken through the same process again. We have seen this process gone over two or three times with the same person at the same camp meeting and then did not stand long. The mob comes back the next night, will behave well during the preaching, but when the performance at the altar begins will do the same things as the night before. You raise your voice against this and you are told by these fanatics that you are backslidden, and for that reason do not understand these things, and they will ask you to go to the altar, where you belong. "But thank God," we have by His help caught on to some of his satanic tricks on these lines, and by the help of God we expect to expose him and help these dear, precious souls to know his satanic devices, defeat him, and get them back to God where He can use them again to His glory.

CHAPTER VII.

Holy Ghost Demonstrations.

We have stated that the devil makes counterfeits out of God's true saints and then uses them to counterfeit or imitate the work of the Holy Ghost. Now, if there were no real Holy Ghost demonstration there could be no counterfeit, and there would be no standard by which to test them; but there is a real Holy Ghost work on these lines; there is a Holy Ghost given burden for souls; there is a Holy Ghost slaying power, and most of these fanatical persons had them in days gone by, but the demonstrations they have now and those in former days are not alike. We know of some that used to fall and were still, stiff, and cold as soon as they dropped, and would not utter a sound, move a muscle for two or three hours, when they would come out with great joy and victory, with no visible connection with any seeker at the altar whatever. The multitude would be quiet; a deep hush would be upon them; conviction would be upon the people, and victory would be on the side of God's people. The meeting would close

quietly; the folks would say we have seen strange things tonight; the seekers at the altar would come out clear and bright, and often did not know that anyone was slain until told. God got the glory. But later these very persons had the kind described in Chapter VI., every time they fell, and the results as described there followed.

We have in our mind a person now whom we have known for a number of years. She used to fall and lay quiet, apparently unconscious of her surroundings; would not speak a word unless it was praising the Lord about the time she was coming out of the power. Now every time she falls she screams, barks and makes heinous noises, talks to those around her, gives messages which she says are from the Lord, gives orders to the seekers while she lays helpless and apparently in great pain and agony. When she used to lay quiet her demonstration used to bring conviction on the unsaved; the crowd would be quiet and serious, but now it is different, entirely different.

We know of another sister that used to fall and lay stiff and perfectly quiet for from one to two hours, and when she would come out she was so filled with glory that she

could hardly live. The congregation would sit quietly for two hours and wait to see her come too, and it would always produce deep conviction. This same sister afterwards was changed in her demonstrations to such a degree that she brought much disgrace on the cause, and the masses became so unruly that the city police force had to protect us from violence. The masses were disgusted and went into a riot.

Holy Ghost Demonstrations

in soul burdens as a rule (if not always) are quiet; the body is stiff and cold; the person can not be awakened or brought to by man or medicine. It is God's work and neither man nor devil can defeat it. You may carry them out of the tent or dismiss the meeting, but you can not change matters. The case will bear investigation by the medical men; it is past finding out; it is of God. It will produce conviction on the unsaved; will bring victory into the camp; defeat the devil; please the angels, and glorify God.

Satanic Demonstrated Persons

are usually limber, noisy, struggling, wild, and sometimes wear distorted features, and act as mediums for the seekers, get messages and give orders. They can be

awakened, brought to consciousness and defeated. To take the seeker away breaks the spell, or to carry the person out breaks the connection. They say you grieved the spirit and defeated God's work. The spell can be broken by the prayers of the saints if they know it to be of the devil, and pray in faith.

Satanic demonstrations divide the saints, grieve the spirit, drive conviction away, disgust the honest thinking people, and enrages the masses into a howling mob.

Holy Ghost Demonstrations

will unite the saints, please the Spirit, produce conviction, convince the honest thinking people, arrest the rabble, defeat the devil, and bring glory to God. Lord, give us more of this kind; we love it; we welcome it; we will stand by it. Send it, Lord; send it. Amen!

CHAPTER VIII.

Satanic Conviction.

It may not be generally believed that there is such a thing as satanic conviction; but unbelief does not change a fact. We can convince every thinking person of this fact. Bible conviction is produced by the Holy Ghost, either through the reading or hearing of the word of God, or by seeing its results in the life of others. No one ever gets Bible conviction without a knowledge of Bible truth. The Holy Ghost takes Bible truths and applies it to the awakened conscience; the person sees his sins of the past, the condition of his heart, the inevitable doom of his soul. The same Holy Ghost also reveals the remedy or the way of salvation to the awakened soul. A revelation of himself and his doom causes sorrow for, and a perfect abhorance of sin; and as a result he turns away from it and seeks relief in God and in His word. He need not be coaxed to come to the altar when under real Holy Ghost conviction, nor coaxed to pray when he is there. David said, "The sorrows of death compassed me, and the pains of hell

got hold upon me, I found trouble and sorrow; then called I upon the Lord." Psa. 116: 3-4. This is a natural result of Holy Ghost conviction. Satanic convictions are produced by fanatical persons, not through the word of God, but through the words of these persons. The devil demonstrates them in order to get the confidence of the people; he does this by imitating the work of the Holy Ghost. The devil must work along the same line that God works, or he would be detected. He could not get folks to the altar if he could not make them feel that they ought to go, and he could not carry on his work at the altar unless he had some seekers there.

Now then, what is the difference? Well, Bible conviction is a knowledge of and Godly sorrow for sins committed; satanic conviction is an excited state of mind without any real sorrow for sins committed. The first is produced by the Holy Ghost applying the word of God; the second is produced by human persuasion, or by the screams and groans of the demonstrated (generally both.) The first is the work of the Holy Ghost on the heart; the second is the work of the devil on the mind only. The first has

his mind and eyes on God and His word; the second has his mind and eyes on the fanatic. The first must hear from God to satisfy him, but the second is satisfied if the groans and cries cease and the fanatics say "Peace." The first is converted to God; the second to the fanatic. The first is likely to stand; the second must be worked over again, often at the next altar service and sometimes three or four times in the same camp meeting. In the first case God gets all the glory; in the second case the fanatic gets it. Strange as it may seem, but it is true that all fanatics have great delight in altar service and because of their extreme views on dressing, eating, and living, etc., feel persuaded that because other folks don't see eye to eye with them, have either back-slidden or have never been saved; hence they are always on the lookout for such at all spiritual meetings. Where the whole gospel is preached, many truly saved souls get new light on certain lines and instead of accepting the light and walking in it they run to the altar; and because there is no guilt there is no conviction. These are sure game for the fanatics. They are told that they are not right and are told to confess,

and are pressed hard to confess, they begin to doubt and believe the fanatic is right. The fanatic falls over and the war is on, the struggle is on sometimes for hours. They are cornered and made to believe they were never saved. They plunge into fearful darkness; the spirit is grieved; the devil helps the job. They are down not because the Holy Ghost convicted them, but because the fanatic told them they were not right. We have noticed a number of such cases, some of them went into extremes for a while, but finally saw their mistake and found their level again and came back to God, wiser saints. The writer himself had fallen a victim to this snare, made shipwreck of his faith, brought himself into great darkness and distress, brought much trouble into his church and disgrace upon the Holiness work.

My dear reader, if you are convinced that a person is not right with God, it is safer for you and safer for him to go and pray him under conviction in secret, unless you see him or hear him commit sin.

We believe a person that is under real Bible conviction is like a fish that has a hook in his jaw. "He is a goner," and without

any human help whatever can find God and a good case of salvation. They will usually dig through to God and will get an experience that spoils them for the world, but prepares for the service of God. Such persons need not be put under laws and discipline, light on the word is all they need to make Bible Christians of them. They, like sheep, are easy to handle; their shepherd don't need to follow them with a dog and dog them to duty. All he needs is to take the lead and his flock will follow him in every Bible track.

CHAPTER IX.

Satanic Conversions.

We have reasons to believe that there are many of these, even in our Holy Ghost meetings. With satanic conviction and fanatical altar workers what else could be expected. In many meetings the devil works on the other line; he gets people to sign a card, or come forward and give the preacher his hand, or even join the church, form good resolutions, and do the best he can. This works very well in a cold, formal church or camp meeting, but this would not do in a Holiness camp meeting or in a Holiness church. The only way then is to imitate the Holy Ghost. Satanic conversions will produce satanic results. Such persons will soon show their hoofs and horns; they have not the humble submission spirit of Jesus; the world will have a powerful attraction for them, and no matter what they say in their testimony to the contrary, everybody can see that they are worldly minded. Their service is formal. There is either a human rattle or a human quietness. The smooth, musical, oily service is not there. There

will be much for show and for effect, or a shrinking do-nothing spirit. They will either be bound by the fear of man, or controlled by the spirit of man, and generally all they seem to have will soon blow over. There is no stability with them; they have not the genuine article; they are not born of God; their conversion is satanic.

CHAPTER X.

Personal Observations.

Case No. 1—In the month of August, 1891, the writer entered the pulpit the first time to preach. In the month of January, 1892, my wife and I opened our first protracted meeting in the Weaver school house in Catlin township, Marion county, Kansas. The Lord was with us and gave us many souls, many were sanctified. Twelve miles from this school house there was another protracted meeting in progress. In this meeting there was a young man by the name of B—— who would fall under a power and would call the unsaved by name to come forward and kneel by his side. He would ask someone to pray, and as he prayed he said he could see the light come to them and their sins would vanish away like a cloud and he would say they are all right now and would ask them to get up and testify. Then he would call for another in the same way. He seemed to know who was present and seemed to know all about those who came forward, so that he would tell them what they had to do before they could

get right. Sometimes make confessions and sometimes make restitution. He never missed it. The result of this was that the entire community was stirred up and almost all the young people were called up and taken through, as they called it, and professed to be saved. When the community was well swept over they brought him to our meeting, twelve or fifteen of his so-called converts coming with him. After preaching we gave the altar call. Several seekers came forward. We invited the Christian to come forward, but this Brother B—— would not come. Some of his friends went to him, but he would not come forward. We went to prayer, some souls found victory, a good testimony meeting followed, but most of these strangers told how Brother B—— brought them through. These testimonies made us suspicious. After we came home that night we asked the good Lord to protect us from anything and everybody that would hurt us, or our meeting, which was then at its best. In an afternoon prayer meeting a few days later these dear young people got around this Brother B—— and just plead with the Lord to put His spirit upon him so he could take people through

like he did in their meeting. By and by he rolled over and they layed him upon a couch and one man hunted around for a pencil and tablet to write down what Brother B—— said. The prayer meeting was broken up and all crowded around Brother B—— to see who he would call up first. My soul was grieved. We asked permission to go up stairs to pray. As I lay upon my face and cried to God for help, he showed me that the thing was of the devil. I hastened down and called the attention of the people and said this thing is of the devil; come away and let him alone. Some said I was sinning against the Holy Ghost, be careful, be careful; but the spell was broken. The young man sat up and called me a sinner. I said, if your work is of God and mine is of the devil then the devil defeated God. I had gained the victory. The people saw it. Then I said, either take your man home or bring him to the altar and let us pray for him as a sinner. They took him home. He went to the bad in a short time, and the people saw the delusion, and instead of a great service in that community for God, it was one for the devil. Our meeting went right on without a jar until the close. This was our first

experience with satanic demonstrations.

Case No. 2—In the following year and in the same school yard we conducted a meeting in a large tent. A sister by the name of W—— fell under the power almost every time she came to the meeting. She was stiff, pale, and cold, and lay as still as death for from one to three hours. During this time we usually had song service or testimony meetings, and sometimes several altar services. Deep conviction was on the people and the congregation of from 300 to 800 people were orderly and patient, waiting to see Sister W—— come out. She would always come out with the word glory, and she would sing a new song every time, new words and new music. I shall never forget how heaven used to come down in that tent; often sinners would run to the altar and get saved. The father of this young lady was unsaved and a very wicked man, and said that we mesmerized his daughter, and that he would look this thing up. He came with his four sons (all young men) on his spring wagon, with his revolver in his pocket and in great rage. They picked the young lady up, carried her out and layed her in the spring wagon like a post. He sent one of his sons

to the city for the two best doctors to come immediately and they would see this thing through. The doctors were both by her bedside by eleven o'clock and labored with her until four o'clock in the morning, just five hours, with no effect whatever. They finally said she had lockjaw and would never come to. The doctors left. The family stood weeping by her bedside waiting for the end. The neighbors and friends were discussing the matter as to what they would do to us as soon as she had breathed her last, but at four o'clock the next day, just sixteen hours from the time they carried her out of the tent, she came to, said glory, and soon began to sing her new song. She leaped out of bed, went through the house praising God, but the house being too small for her, she ran out doors barefooted and in her night gown, jumped and shouted all over the premises, while father and mother, brothers and sisters stood looking on with tears streaming down their cheeks. The neighbors and friends were ashamed of themselves for the hard things they had said against us. The doctors refused to talk about that case. Sister W—— was allowed to come to the meeting and the Lord layed her out as be-

fore and no one meddled with her case. The work was of God, and man could not defeat it. That father was gloriously saved on his sickbed, died, and is, no doubt, in glory.

Case No. 3—At a certain camp meeting the writer was called at four o'clock in the morning to come to the tabernacle by a brother who was crying, and said: "Oh, Brother K——, come over to the tabernacle and see the mighty power of God." We refused to go at first, knowing what it was, but after prayer we felt we ought to go, so we arose and dressed quickly and went over to the tabernacle. The meeting had gone on all night. There were nine persons slain, about fifteen persons on their knees praying, some crying and pleading for God to have mercy on the one seeker, a man who was at the altar from about nine o'clock in the evening (seven hours.) Three or four persons were urging him to confess and obey God. One of the slain could talk, and she would tell the rest what to do and what to tell the seeker at the altar. Thus they got messages from this slain person and delivered them to this seeker. Everybody seemed to be wrought up to the highest pitch; oh, such a sight. I shall never forget it. Word

was soon taken to the sister that was giving the messages that I had come. She said, "Brother Kauffman, come here; I want to speak to you." I said, "No, I won't; you just speak to me where I am, I can hear you." She said, "This is of God; don't you oppose it." Just then someone said, "We must pray." So all went to their knees, but I remained standing with my hat in my hand watching the scene. A dear brother came to me and asked me to get down on my knees and pray. Soon a dear sister came to me and warned me not to touch the Lord's work. "This is of God." They asked me to get down and pray if I did not understand this, but I said nothing until the praying ceased. Then I told the seeker at the altar to get up and take his seat. He did so immediately. "Oh, he will be lost; he will be lost forever; this is his last chance; he must be saved now or lost forever." I said nothing, but the slain began to come to and one after the other got up. I said, kindly, "You folks got your eyes off of the Lord and on that sister. I saw five of you go there for messages and take them to that seeker. Why not go to Jesus and get your messages from him?" And while I was

speaking the power left them and in less than ten minutes they were all up except this one sister. I told her to get up, too; that the power had left her. I then told them to take their seats and I would explain the whole matter to them, and I believe almost every one acknowledged their mistake and gave God the glory.

Another Case—At another time we carried a sister to her tent, knowing it was not of God, and the rabble was unmanageable, but by the time we came back to the tabernacle, she came running back crying, "They don't understand it; they don't understand it." We stood at the opening of the tabernacle and did not let her in; so she fell backwards on the ground. A few good sisters went to her and persuaded her that we were right. The spell was broken, the devil defeated, and the sister walked back to her tent.

More Cases—We shall mention some more cases to prove that all apparent soul burdens are not of God. A brother whom we shall call Brother A—— fell under some power at a camp meeting on Saturday night; suffered the most awful pains; screamed and rolled in the straw the whole night. Toward

morning he confessed that he was not sanctified, and he won the victory early in the morning, shouted and preached nearly all day Sunday. He was the central figure at the camp meeting. Two years later at another camp meeting the Holy Ghost got hold of this brother and he called a few of us to his tent and made some awful confessions of lying, stealing, and deception, which he was practicing before and after that night. It is clear to me now that the entire job was of the devil and not of the Holy Ghost.

Another case, which we shall call Miss B——, a member of my class, would fall under a power and scream and say they are going to hell. Folks would get up and leave the church; they would say they can't stand her cries; but we thought it was of God and endorsed it. This same person afterward confessed that by the request of her parents she set their house on fire to get the insurance money. She kept this in her heart and professed holiness over the top of it. She afterwards confessed to having lived a life of immorality and shame while confessing Holiness.

Still another, whom we shall call Miss C——, often fell in our meetings, and we

thought it was of God and was alright, but at a camp meeting she fell and the writer felt that he was to go and tell her to get up, but fearing it was a wrong impression, did not go. A sister went to her and told her to get up, and she got up immediately. Two days later we had to ship this woman off from the camp ground because of immoral conduct. She was guilty at the time she fell.

We could multiply cases of spurious demonstrations that came under our observation, but the above are sufficient to prove that demonstrations are not all of God, but may be so successfully produced by satanic power that human skill can not detect it in all cases. But God has promised to give wisdom to them that lack, for the asking, and especially to those whom He has chosen to shepherd His sheep.

CHAPTER XI.

Discerning of Spirits.

Inspiration gives us the human body as a type of the church of Jesus Christ. "For as the body is one and has many members, and all the members of that one body, being many are one body; so also is Christ."

1 Cor. 12: 12. "If the foot shall say, because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members, every one of them in the body, as it hath pleased Him, * * * and the eye can not say unto the hand, 'I have no need of thee'; nor again the head to the feet, 'I have no need of thee.'"

1 Cor. 12: 15 to 21.

In this chapter we have the number of the gifts of the Spirit, which are nine. Let us read: "Now there are diversities of gifts, but the same Spirit, and there are differences of administrations but the same Lord. And

there are diversities of operations, but it is the same God, which worketh in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophesy; to another discerning of spirits; to another divers kinds of tongues; to another interpretation of tongues." 1 Cor. 12: 4-12. If the "discerning of spirits" is one of the members of the body, then the body is not complete (or crippled), it is not able to do as good work and as much of it as it would be if it was complete; so it is with the church. She is not complete without she has the nine gifts of the Spirit, and if not complete, then she is not at her best for service. And if she lacks the gift of "discerning of spirits" then the evil spirits can and will do their evil work unrebuked, and often bring defeat to the children of God, and disgrace on the cause of Christ. It is not necessary that every Christian should have this gift of "discerning of spirits" no more so than it

would be for every one to have the gift of wisdom, or the gift of knowledge. For if one has a gift he can teach others. For instance, a person that has knowledge can educate others; a person that has faith can inspire others; a person that has wisdom can plan for and give advice to others. And in the same way a person that has the gift of "discerning of spirits" can teach a whole camp meeting and defeat the devil in his satanic devices and be a protection to his brethren and a help to the cause of Christ.

"Beloved, believe not every spirit, but try the spirits, whether they be of God." 1 John 4: 1.

CHAPTER XII.

The Cure of Fanaticism.

This is no doubt the hardest part of our undertaking. Satan has so successfully passed himself off on these poor deluded souls as an angel of light that it is next to impossible for them to believe anything different. And again these precious souls are such good instruments in the devil's hands that he is very lothe to give them up. Hence when they go to their prayer closet to ask council of God in regard to this matter this same angel of light presents himself and tells them to stand firm and be true to their vow. He tells them that "they that will live Godly in Chrsit Jesus must suffer persecution;" that Jesus himself was misunderstood by his nearest and dearest friends; that the preachers, presiding elders, and even the bishops of his day did not understand Him, nor know Him, and because of this they crucified Him; and he will point out many precious promises in the word of God and tell them that this is the way to win the martyr's crown, and just as likely as not will throw them into another

spell and give them a vision of something beautiful and let them hear a voice with some promise in it for the faithful, and in this way they are prepared to endure with joy most anything, because they believe it is of God, and to His glory.

Law and Discipline

will not cure, nor even be of any help, but will only make them worse. All fanatical persons have passed that point where they fear man; they care absolutely nothing for human authority, whether it is church or state; neither the police nor the highest church official has any more influence over them than other persons; to go to jail would rather please them; to be expelled from church, or to have the church doors closed against them is only a sure sign that they are in the right. By this time they know almost every promise in the Bible for the persecuted; they actually get to the place where they love to bear reproach for his (supposed) sake. Oh, it is wonderful how deluded a person can become on these lines. But it is true, for we have gone through all this ourselves. Another strange thing is: Fanatical persons will not study any article in a book or paper with profit on the subject

of fanaticism. They actually think they know more of God and salvation than most everybody else does, and because of this they think these writers write about something they know very little of, and if they should go into their closet to find out, the (supposed) Holy Ghost would tell them to let that book alone. These men do not understand. One of the persons whom I had to rebuke told me that while she was in her closet on her knees, praying for me, the Lord told her that "Brother Kauffman was one of His men, and was alright, but, he does not understand this." This fortified the sister against me, and my efforts to help her back to God. She believes it was God that told her those words, but I believe it was the devil. But of course this dear soul does not believe that she is so fanatical that she does not know the voice of God from the voice of the devil, and the idea is ridiculous to her. But why are these folks so sure they are right? The answer is twofold. First, they know that they are not living in sin as far as actual transgressions are concerned; and, second, they believe that they have communications with God. This makes them feel doubly safe and secure.

How Can Such Be Cured?

The fact is, very few ever do get cured. Most of them backslide sooner or later; some go to the insane asylum, and some to a suicide's grave. The only remedy is love—perfect love. This is the only remedy for fanaticism. It will not always cure, but it is the only thing that will cure. If we really love these precious souls we will pray much for them, and if we do, we will deal very kindly with them, and we will bear long and be patient and deal very gently with them. If we keep in mind that these dear souls are deceived we will do this. After a fanatic has been proven to be such, their friends and stand-bys will generally become few; they will feel the cold shoulder on every side; friends will forsake them; rebuke will be felt keenly; doors will be closed against them; calls will be few, opportunities less; liberties even for testimony will be shut off sometimes; they can not help feeling that they are not wanted at the altar services; folks won't say amen to their testimonies as they used to; the burden becomes heavy; the yoke is galling; the cross great; the "God bless you's" are not very plenty; folks shake hands quickly and loosely; nobody

seems to care. "She is a fanatic," is heard often. These words go like daggers to the heart. Love at such a time is a precious article (we are now speaking from experience.) At this time a person will realize that "the greatest of these is love." I Cor. 13: 13. Satan has accomplished his purpose; he has ruined the usefulness of a worker, put a soul into misery, if not into hell.

This is the time to cure a fanatic; love at this time is a very scarce article. If some person will go and pray with them and have a real open hearted talk with them on the subject; convince them that you love them; repeat the visit again and again; give them light as the Lord gives it to you, (not any faster.) There is some hope that they may be convinced that it is the devil that has wrought their ruin. If this point can be gained then the case is won; the devil will be defeated, because prayer can then be united with the deceived and they will be rescued. Oh! bless God, it is possible, gloriously possible. My Lord, help us to detect him, expose him, defeat him, whenever he comes as an angel of light. Help us, Lord, to sound the alarm, warn the saints, protect the weak, teach everybody and thus defeat

the devil and preserve the real Holy Ghost work.

CHAPTER XIII.

A Word to the Accused.

One of the never failing symptoms of a person that has consumption is the disbelief that they have consumption, and so it is with the fanatic. The devil has so cunningly and yet so successfully passed himself upon you as an angel of light and his voice as the voice of the Holy Ghost, and has so blind-folded you that you can not see in yourself and in your actions what other folks see. Now, one of the first things to which we want to call your attention is the unfulfilled promises of the voice (which you claim was God's) made to you. How often that voice told you of the mighty works the Lord is going to do for you, and for your family, or in your church, or in your town, and often in this meeting. And that voice always told you these things should come to pass providing you would be true to him and to your vow. I have often noticed this and then watched to see if they would come true, and they failed to come to pass.

Now, the question is, "Were you true to your promise?" Answer, "Yes." "And did the promised revival come?" Answer, "No." Well, then either you were not true, or the voice was not of God. Now, don't you see that these things don't come to pass? If you don't, other folks do. How often we heard this at the camp meeting: "The Lord told me that if we were true to Him, we should see a mighty outpouring of His spirit at this camp meeting." Well, we were true, but nothing unusual happened. Did the sister confess her mistake? Answer, No. A person told me that the Lord has shown her that we should have a mighty revival in a certain town if we were true. Well, we were true, but the mighty revival never came. Did she confess her mistake? No. Another sister told me that the Lord showed her that if I would quit using medicine He would heal me. I obeyed, but was not healed. She afterwards told me that she got the evidence from God that I would be healed at a time when I was anointed, but it did not come to pass. Afterwards she said the Lord told her if I would quit eating pork He would heal me. I quit immediately, but no healing came. Has this sister

acknowledged her mistake? Answer, No. I quote this to show the inconsistency of this voice being God's, for it is impossible for God to lie; but it is so natural for the devil to lie that he won't tell the truth unless a lie won't fit.

Again, dearly beloved, do you realize that the voice that you hear in the closet is more precious to you and more authoritative than your Bible? I mean, you would rather have what you believe is a "thus saith the Lord" in the closet, than read a "thus saith the Lord" in your Bible?

This alone ought to convince you that you are under the influence of a wrong spirit. Again, when you are under the burden for a soul, and you get the witness that that soul is saved, and that soul believes you, and he says so, and at the next altar service he comes back and you go under the burden again for him, and go through the process again for him, can't you see that that spirit that told you he was saved lied to you? And don't you see that you also told a lie when you said he was saved and then go over the same process again? If you don't see this some other folks do. It is an insult to the Holy Ghost to accept such

work as from him. You ought to publicly confess that you were deceived, or made a mistake in saying he was saved when he was not. But fanatics very seldom confess mistakes, because it would uncover the whole thing and expose satan's tricks.

A Word of Advice.

Now, if you really want to be sure that you are right and that your accusers are in the wrong, please study your actions and impressions on these lives and see if you ever made a mistake. Remember the Holy Ghost never makes mistakes, but the devil often does. Now, if you find any mistakes, confess them immediately before God and men, and as fast as you find any mistakes confess them at once, and you will be surprised to see how many you have made. In this way you will honor God and defeat the devil and the Holy Ghost will help you to put this yoke off that is so galling. Remember wrongs must be confessed before they can be forgiven. The devil must be acknowledged before he can be cast out. Weigh your past experiences with the word of God, and if you find any mistake, reject the voice in the closet and acknowledge the voice of God in His word. Beloved, if you

refuse to do this your case is hopeless. As soon as the devil has killed your influence and spoiled your usefulness he will turn upon you as a roaring lion and bring your soul into darkness and despair, and quite likely into hell. Oh, flee, flee, flee, beloved, while you may. Take warning from one who understands your case. "Turn ye, turn ye; why will ye die?"

CHAPTER XIV.

How to Resist Fanaticism.

First, by prayer. In such cases we must have the help of God. The devil is just as apt to use a good man to hinder and oppose the real Holy Ghost work, as he is to use a good person to help him carry on his satanic work. The power of God will always defeat the devil, but we only get the power of God by prayer and a close walk with Him. Much wisdom is needed to discern the spurious from the true, because fanatical persons are made of those who had the real at one time, and it is a fine point just to know where the real ends, and the false begins. Then again, the majority of the saints know absolutely nothing of fanaticism, and they take it for granted that all demonstrations are from God; hence great wisdom is needed to avoid confusion in the ranks of the saints, for this would be just as fatal, and the devil's second object is to cause a division among the saints, and in this way get them to grieve the Spirit of God away and gain his satanic purpose. The author has found it a good plan to have a private prayer meeting, that is, have a few that understand the

situation go together in private prayer and ask the dear Lord for wisdom and the gift of discerning of spirits and power to cast out the unclean, and the Lord will answer the prayer of faith. Next the evil spirit must be resisted. Often the ones that are prostrated will ask the leader or some other one to kneel down and pray. In certain cases this is alright, if you have faith in God and wisdom to pray right; that is, pray in words that the fanatic and her friends will not detect and yet in a spirit that will rebuke the devil and honor God. This is not hard to do if you understand the situation. You can ask God to protect you from the devices of the devil and bless you with the real Holy Ghost work and power. The people won't notice this, but both God and the devil will understand it.

If there is a seeker at the altar you can ask the Holy Ghost to undertake for him; ask God to help him keep his eyes off of these people and fix them alone on Jesus, and trust Him only for help in this hour of need. You see, we can defeat the devil by obeying him and pray when he asks us, without getting under his satanic influence.

In other cases we may have to refuse to

kneel, in fact refuse to do everything the fanatic tells us to do, and thus by our refusal resist and defeat the devil in silence. The devil is after all a great coward, and when a saint resists him he will flee, especially so when he knows that you understand his scheme. The writer had to do this in some cases, and when asked to come to them did not go right away, and when he did go would not stoop down or kneel down when told to do so. Just simply give the devil to understand that we are aware of his tricks, and he was defeated and the spell was broken.

Now, all this must be done in the best of spirit and kindness, or the saints will be displeased, loose confidence in you and oppose you, and this would again cause division and confusion, and of course defeat.

Again, we have resisted by telling others not to go, or do what they were told to do by the slain, simply to defeat the devil. The effect of this resistance can soon be noticed by the wide awake, the groans will sometimes increase and break out in fearful screams, but this is only a sign that you have hit the nail, and the devil will try his best to scare you and make you believe you

are doing wrong, but if you are firm and don't flinch you will soon see a change. The devil, fearing exposure, will leave the field. The fanatic will come to, and in many cases will claim that you defeated him and the Lord's work, and if you were only out of the way God's work could go on. They will tell you that Jesus himself could not do many mighty works there, because of unbelief. This is a great hiding place for the defeated fanatic. In some cases the seeker can be induced to leave the altar and go to his tent and pray, and if some saints will go with him and labor with him it will generally work well and make short work of both the seeker and the fanatic. The seeker will get saved and the fanatic relieved and the devil defeated. In other cases it may be necessary to carry the fanatic out of the tabernacle or church. The writer is of the opinion that order should prevail, and the congregation should be kept under control. If this can not be done otherwise the slain should be carried out. It is surely an insult to the cause of Christ to allow the congregation to be broken up on account of the heneous screams of the fanatic and the masses be made to say hard things or do

wrong things. In such cases the very last one should be carried out immediately. But you say, "We must not touch the ark of God; one man fell dead that put forth his hand to steady the ark." Well, in the first place we will say that the man that fell dead was not a priest, and he had no business there; he was out of his place. And in the second place, this is not the ark of God, it is the devil's work. But how do you know? "It is not the will of God that one soul should perish, but that all should come to the knowledge of the truth and live." Anything that drives conviction away and causes a people to blaspheme, that a few minutes before sat quietly and with deep interest listened to the preaching of the word is not of God, and no saint was ever killed of God for resisting the devil. But a sinner is in danger when he interferes with the work of the Lord. "But," says one, "I believe God takes care of His own work." So He does, and this is the way He does it, some one has said: "Christ alone can save the world, but Christ can not save the world alone." But someone says, "May we not make a mistake?" Well, suppose we did, and suppose we did carry one out that really

had the burden of soul, would that defeat God? Could not God overrule our mistake and carry out His plans in spite of our ignorance? Is a mistake done in ignorance a condemning sin? And again, does not God look on the heart more than on the actions? Now then, suppose we thought it to be to the glory of God to carry a slain person out of the tent, would it be like God to kill us for doing that which we really thought was right to do? Is it not a fact that we make many mistakes most every day of our life; and does he kill us for them? or does he show us our mistakes and give us a chance to confess them? Well then, if God is so gracious to us in small matters, why would He not be in matters of so great importance. "Oh, ye of little faith." It is the devil that puts this fear on the servant of the Lord, lest he should hinder him in his satanic work. If God must have instruments to preach the gospel and carry his work forward here upon earth, why not have instruments to protect it also? We have felt the approving smile of God upon our soul as we carried such out of the tent and in that way broke the spell and defeated the devil in his work.

We are quite sure that God expects His servants to see that order prevails in the house of worship, and that He will bless the one that dares to remove the cause of the disturbance.

CHAPTER XV.

Personal Experience.

We had not seen much of what is called "the slaying power" until we saw it in our own meetings. We remember that we were quite distressed at first and asked a dear saint what to do about it. She said, "Do nothing; this is of God." Well, it happened so often that we soon got used to it; in fact it was not long until we were rather pleased with it, and thought we were favored by the good Lord, with these wonderful manifestations, to convince the people that our preaching was of God. We often prayed the Lord to send the "knock down power upon us." Well, we always had considerable of it everywhere we went, and with very few exceptions thought it was alright.

In the years of 1896 and 1897, while engaged in city mission work, the enemy took the advantage of our ignorance and carried some of our workers over into fanaticism. Many strange and extreme things happened, but we believed it was all of God, and of course encouraged and endorsed it all. One night as we had gone to our room to retire, and while engaged in prayer, one of our

workers came to the door and asked us to open it. We arose from our knees and did so. To our great surprise there stood before us one of our sister workers, with a wild look and distorted countenance and apparently in great distress of mind and pain in body, and said very authoritatively, "Brother Kauffman, are you right in your experience?" We said unhesitatingly, "Yes, we are right." She said, "Now, Brother Kauffman, you know you are not right." We said, "If we were not right we were surely one of the most deceived persons that ever lived. She said, "You are not right, and you know you are not right," and began to cry and to plead for me to confess and get right with God. I declared with firmness that I had no condemnation on my soul and the Holy Ghost—the Blessed Comforter—was in my heart and had full control of my life, but she said it was not so; "you are not right," and began to urge us to confess. "Oh, Brother Kauffman, God showed me that you are not right," and began to urge me to confess or be forever lost," and then she went into a spell, her hands just flapped like the wings of a bird; her face all distracted and in great agony of body and soul.

She urged me to be honest and confess. I or you will be forever lost," and then she went into a spell, her hands just flapped like the wings of a bird; her face all distracted and in great agony of body and soul. She urged me to be honest and confess. I thought my whole life over in a few minutes, but still declared my sincerity and uprightness of heart and life, but she said God showed her different and no matter what I said, I knew myself that it was not true, and she would go off into another spell. I honestly tried to think of every act of my life. The only unsettled question in my life that I could think of was that of "social purity," and I finally said, "If there is anything in my life that I am wrong or deceived in it is on the question of 'social purity.'" She insisted that I must get on my knees and confess to God that I was deceived. By this time my mind was in a high degree of excitement, and so without the least bit of conviction or condemnation I got on my knees. At this point she left me and went to her room. I never went to bed that night. I searched my heart and life, but could not find anything wrong and not even a question but the one above men-

tioned. I prayed the dear Lord to show His smiling face if I was right with Him. But in the excitement of my mind and in the great distress I did not trust Him, but became desperate and heart broken. I plunged into doubts, darkness and despair. I could not believe I was lost and yet I could not find God. Oh, such a night. The hours were long; my soul would plunge from one dark spell into another. I would think of the sweet peace I enjoyed just a few hours ago and now lay bleeding like a lamb torn to pieces by a wild beast with no one to comfort me. My dear wife wanted to come to my help, but was not allowed. "Let him die," was the command. I tried to make myself believe that she was a fanatic, and that I was alright, but the power over me was so great that I could not do it. I would come to the conclusion that as soon as it was daylight she would have to leave the premises, but then the impression would come to me, "that will not help you if you are not right with God," and then I would plunge into another dark spell. As soon as it was daylight I went into the hall a block away to seek God, but as I got on my knees a great fear came over me. I imagined the

hall was full of devils of all sizes. I hastened back to our home, called the folks and asked them to please come and pray for me, that I was a lost soul. We went to prayer, but oh, such a struggle. I imagined that I was hanging over hell on a little rope and ready to drop into the liquid flames with devils at my feet dragging me down, and then I would be lifted up until almost out and then go down again. This continued for two long hours of untold agony. I was in the torments of hell, but all at once the spell broke and I was free. I thanked God for freedom. Of course there was great joy in our home and in my heart, and I of course believed it was all of God, and if it had not been for the faithfulness of this dear sister I would have lifted my eyes up in torment like the rich man did. Now then, in all this I did not find one sin to repent of, and only one question, and that the question of "social purity," and to figure this out I must have been deceived for five or six years already. And I went before the public and confessed that for over five years I had lived in a deceived condition of soul and all my preaching and labors in the ministry was under the influence of the devil. I would not preach again

until I would be sanctified and was sure that God wanted me to preach. I sought the Holy Ghost day and night, and several days afterwards I found Him and once more felt the burden for souls and preached with the usual unction and power, but I was now ruined because I was under the power of a fanatic. I would not do a thing nor take a step without the counsel of this sister. I at once became an extremist on the "social purity" question, and by advice of my counselor I wrote a tract on "Social Purity" with my awful experience attached to it; printed 5,000 of them and scattered them to the four winds of heaven. Many of these tracts caused much trouble between husband and wife and did an immense amount of harm. My preaching was much on this line, and many persons became so muddled up in their experience and got into trouble that complaint was made to my presiding elder. I was visited by a committee. I was cautioned, warned, and finally suspended from the ministry on the ground of fanaticism. We denied the charge, paid no attention to it, but went right on until we had made the church much trouble, ruined our own work and brought ourselves into great disgrace with

the public. The cruel spirit of fanaticism so broke our sister down in health by the long fastings and extreme burdens that we had to send her home for rest.

By this time the yoke became heavy, nearly all my church members had left me; they would not come to meeting nor support us. The brethren in the ministry tried to set me right, and not understanding my case, made it very hard for me. The lash was put to me from every quarter; my best friends forsook me; kind words were few; I could find no fault in myself; I had done all a poor soul could do; I wept and wept for hours and hours and hours; my nights were long and sleepless. I often wished I had some crime to confess, or that I might go to jail and serve a sentence and in this way satisfy the demands of my friends and gain my freedom, but all in vain. Mine was the most pitiful case I ever heard of. Under the extreme load of suffering my health began to fail—the weakest part always fails first. I went into quick consumption. I rejoiced at the thought that death would soon relieve me, and I would go to where my brethren would understand me and love me. Oh! the awful yoke of fanaticism. My

daily cry was, "Oh death, hasten; come to my relief." I was an outcast by my brethren and my fellowmen in general, and as far as I could see, only because I was true to God.

One day while I was in prayer and in great distress the voice of God came to me and told me that our sister was led by wrong impressions and proved it to me by an unmistakable evidence. I sat down and wrote a letter to her and proved to her that one of her messages was not of God, and that hereafter I would get my own messages directly from God and from His word. A great peace came over my soul as I wrote this letter. I received a reply in a few days which contained the following: "If I was wrong in that case, wherein am I right? Brother, pray for me." I at once wrote a letter to my presiding elder and enclosed her letter and asked him to come to me on the first train and help me out. I would surrender and take whatever punishment he had for me. My dear presiding elder came in a few days, and after some conversation we shook hands, kissed and hugged each other and then on bended knees with sobbing heart we asked God to forgive me and help me to rectify as far as possible the wrong

influence that had gone out from our actions, and overrule it and enable us to defeat the enemy and honor God as in days before.

The presiding elder withdrew the suspension and restored me in a legal way.

But six years of faithful service in that conference never restored me to the confidence of that church as it was before this came to pass. But the dear Lord smiled upon me and healed my lungs and let me go into a new field of labor and gave me great victory in His service. The dear sister was also led to see her mistake, confess and throw off the heavy yoke of fanaticism, and is still in the service of the Master.

These are some of the results of fanaticism. This is what satan aims at, and what he will accomplish if not resisted.

As a proof of this let my reader investigate the history of early Methodism or of Free-Methodism, the history of the saints, often called the gospel trumpet people, the short but terrible history of the Fire Baptised Holiness Association of America, commonly called the third experience, or the third blessing people and you will see that my story is correct. These people were all "red hot" Holiness folks as a people, but

the things written in this book are a part of their history, and unless our Holiness churches and Holiness unions will profit by their example and rebuke the fanatic devil, much harm will be done by him among them.

CHAPTER XVI.

Satanic Religion.

The following is taken from "The Age to Come, and the Signs of Its Approach," by Rev. G. D. Watson:

"The Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; forbidding to marry, and commanding to abstain from meats." 1 Tim. 4: 1-3.

There never was a time on earth when the devil had so many preachers, deluding so many people with false religion as in these days, and did you know that it is a trick of the devil to invent some kind of religion professing to make people live more holy than the Bible requires. The Romish doctrine that priests shall not marry, under the pretense that it renders them more holy than married people, has been the source of more moral rottenness than any one thing on earth. It is amazing how the devil has stultified quite a number of Protestant professors of Holiness into the same delusion, that in order to be extra holy people should

not marry, or if they do marry, live only as brothers and sisters, which is nothing but the doctrine of devils. A modern phrase has been coined called "marital purity," which is not in the Bible, and not taught in the Bible, and in reality is denounced by St. Paul as being "marital fraud" (I Cor. 7: 5) and is the source of domestic quarrels and a whole train of self-righteousness and corruption. The same satanic teaching applies to the "meat" question. Satan has two policies, the first is to do everything to prevent people from scriptural holiness of heart and life, and the other is when people want to be holy to delude them into some sort of outlandish and unnatural extremes, and a straining after a kind of holiness that is above the Bible requirements. Spiritualism pretends to be in advance of old-fashioned New Testament faith, and Mormonism claims to be in advance of Apostolic experiences, and Swedenborgianism insists that it is transcendent above plain Bible salvation; and Christian Science, which has no Christ and no science either, pretends to be so divine that the human mind is a part of God, and second probation, and annihilation, put in a claim of being a great deal better than

the God of the Bible, who will punish incorrigible sinners with everlasting perdition. The first lie the devil told Eve was to make her believe that satan was better than God, and that same lie crops out in every satanic religion; that he has something extra and beyond plain, humble Bible salvation. These satanic religions are located by prophecy in the latter times. (Page 21-23.)

CHAPTER XVII.

Satanic Impressions.

(This chapter is taken from "Impressions," by Rev. M. W. Knapp.)

Be Not Deceived.

Satan and his emissaries, disguised as "angels of light" by wrong impressions are ever seeking to ruin and to divert God's children from their divinely appointed mission. He always shapes his methods to his victims, and whom he can not openly allure he seeks to subtilly deceive. He accomplishes his purpose with many impressions in a way something like that by which we poison rats. We do not throw down a lot of strychnine and say, "Rats, eat it and die." We take just a little and mingle it with some meal, so concealed that they will not suspect the poison, and then they eat the meal and with it poison enough to cause their death. So satan takes the meal of divine truth and mingles with it enough error to accomplish his purpose, and men eat and are betrayed.

Hence, we find that as a pan of meal which is prepared with poison, appears precisely like one which is free from it, and would

pass as harmless unless analyzed, so impressions from below may be apparent counterparts of those from above. They may exactly resemble them in the following important particulars :

1. They are inward impressions made upon our spirits.

2. They are often very strong impressions. Fanaticism is born in the land of strong, but wrong impressions.

3. They occur repeatedly. See how satan persisted with our first parents, with Job, and with Jesus. He will keep repeating his messages as long as he can deceive his victims into giving him a hearing, and all of his agents are possessed of like perseverance.

4. They frequently occur during prayer and other devotions. Nothing is more in keeping with their object than to divert from communion with God, hence the idea that impressions are of God simply because they occur at such times is erroneous. They may be from above or they may be from below.

5. Like good impressions they may be brought to us by our friends. Job had more trouble from his friends than from both affliction and satan combined. Though they meant well, the impressions they made were

not from above. Elephaz, Bildad and Zophar, Job's misguided counsellors, have had their counterparts in all ages.

6. Wrong impressions, like good ones, may be attended by a chain of circumstances which seem to confirm their truthfulness. Satan is allowed great latitude and shows great cunning in arranging his program to thwart divine purposes; selfish human nature also is eagle-eyed to claim as providential indications that were never so designed. It might have seemed providential to the assassin, Booth, that Lincoln was at the theater that fatal night, but does that prove that the murderer's impressions were of God?

7. Wrong impressions may be and often, though not always, are in harmony with our natural desires. The forbidden fruit which was proffered in Paradise, and which appeared so "good" and "pleasant" and "desirable" has lost none of its attractiveness, and is far from being exhausted.

8. Evil impressions may also, like the good, be attended by striking passages of Scripture, which seem to sanction them. The devil and his agents as in the temptations of Jesus, never fail to quote Scripture

when they can pervert it to deceive and to strengthen their purposes.

Mrs. H. W. Smith says she knew an earnest Christian who had the text, "all things are yours," so strongly impressed upon her mind in regard to some money that belonged to another person, that she felt that it was a direct command to steal the money, and after a struggle did so, with most grievous results.

Like those from above, they may come suddenly and unexpectedly. "Soon after receiving the blessing of perfect love," writes a correspondent, "I came across a man who had lost the experience because he refused to yield to a sudden impression to kneel and pray when he entered a railroad car. I determined to be warned by what I thought was his mistake, but was led into a similar one in the following way: 'When at the Des Moines Holiness camp meeting I was walking one morning by the tabernacle when suddenly and strongly I was impressed to kneel down right where I was. Hesitating and embarrassed I did so, though feeling very much out of place. Having yielded to this impulse, then satan made me believe I had better go through with it, and

I foolishly did so, kneeling for some time. I arose wiser and determined not to be deceived by satan in that manner any more. The impression came quickly and strongly, and, as the boys express it, 'like the slop over way' of an impulsive, willful man.'"

In all of the above and other particulars impressions from below may be like those from above and thus robed as "angels of light" satan seeks through them to "deceive, if it were possible, the very elect."

On the enemy's success in passing this counterfeit coin Dr. G. D. Watson says:

"He does not work among sinners as he does among saints. He has one method of work among sinners and another for converted, and another for sanctified people, and in the higher ranges of Christian life it is to imitate the Holy Spirit.

"Another trick of the devil is to get sanctified people, where they are lead by impression. Some are frightened right off and go down; but if the devil finds he can not scare you and can not make you stop testifying, then he will go round and attack you on the other side. I don't know whether you folks will believe what I am going to tell you, but it is the truth.

“The devil can make people feel tremendously happy. I have learned a great deal in the past fifteen years of the experiences of people. He can produce a fictitious happiness, and he will make you feel so with special reference to getting you where you live on impressions, and then the devil has got all he wants. Then he puts on his Sunday clothes and turns himself into an angel of light.

“People—even Christian people—do not believe Scripture at this point. I have seen people so deluded by the devil, and I have said: ‘Don’t you know the devil can turn himself into an angel of light?’ ‘Oh, yes,’ they say; ‘but the devil isn’t leading me!’ ‘If God tells me to do so I will do it,’ they say.

“Again he says, ‘I am the Holy Spirit.’ And you can not detect him unless God helps you. He will begin by making you do something that is very nice for God. For instance, he will make you pray, but he will make you pray in the wrong way and at the wrong time. He will tell you to do a great many things, but he will always tell you or impress you to do these things in a queer, outlandish or unnatural way. He says to

one sister, when the child is crying and the bread about to burn, 'Now, the Holy Ghost says you must go and pray an hour; let the baby cry and the coffee-pot boil over.' I know these are facts. And the person goes off as sincere as an angel and kneels down and prays, and the baby may get scalded to death.

"God, the Holy Ghost, in all his leadings never leads people in an abnormal way, or an unnatural, or a strained way.. God doesn't strain you; he doesn't put the thumb screw on you and strain your muscles until they crack and snap, but the devil does.

"A person goes to meeting and says: 'The Lord sent me here today with a special message.' It may be time for the meeting to close, but he thinks he has a special message from the Lord, and he must tell it, though everybody else thinks it is time to go home. These people insist that the Holy Ghost sent them. Why? Because the devil has got them on that road, going by impressions, going the way you feel. One man said, 'God has sanctified me and I want to prove to you that I am a holy man, and the Holy Ghost tells me to go down to the door and have you walk over my body.' I am

giving facts ; all these things occurred. And they walked out of the door over his body to prove he was holy.

“The devil knows he can not make us lie, or steal, or do any of these things, but he is trying to make you do pious things in a most outlandish and most unnatural and most abnormal way. I tell you there is a tremendous amount of that work done. People think they are led by the Holy Ghost, and they are led by the devil as an angel of light.

“You can recognize these people. In their prayers, in their sermons, in their efforts, there is always a sense of strangeness. They seem to be oppressed, to be burdened, to be unnatural. There is not tranquility, or frankness. The devil is a hard master.

“Another trick of the devil is to imitate the Holy Ghost. The devil knows that the Holy Ghost is our leader. Jesus is gone to heaven. We have the written word, but the Holy Ghost must explain to us the word of God and reveal to us Jesus. And if the devil can imitate the Holy Ghost, that is his strong fort among Christian people. Among his own people he talks his own language.

“Another method of the devil is to imitate the Holy Spirit by giving people fictitious calls, fictitious beliefs, giving them dreams. The devil can make impressions and produce artificial happiness and artificial joy in order to switch the soul off.

“Of course, after he gets the soul off he will then make him do something more and more absurd, and by and by make him commit some sin; but he always begins delicately and tenderly. If a person is perfectly true to God, although the Lord may allow him to be annoyed and sometimes hindered by satan, I can not see but what God will see that his soul is delivered from the devil’s power.

“Thus artful is the approach of satan towards the souls whom he seeks to betray. How needful, therefore, the admonition.

“Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, wherefore take unto you the

whole armour of God that ye may be able to withstand in the evil day, and having done all, to stand." (Eph. 6: 10-13.) (Chapter II. page 19-26, Knapp's Book of Impressions.)

CHAPTER XVIII.

Fanaticism From Satan's Side—Tracts for Holiness People.

By Rev. W. B. Godby.

Satan always does his best to run sanctified people into wild fanaticism. He does this by sending an evil spirit (the air is full of these demons of whom satan is commander-in-chief) whose office is invested in the habiliments of an angel of light by his victim and pass himself for the Holy Ghost. At first he presents good and plausible things and laudable motives, but in some way out of harmony with the will of God as to time, place and environments, thus, by being able to stand against the wills of the Holy Spirit and providence, he produces a deflection from the cloudless noonday of the word, Spirit and providence, until you ultimately get radically revolutionized and fatally turned out of the straight and narrow way of Holiness unto the Lord, till, right-about faced, you are now traveling down to hell instead of up to heaven, still retaining your profession of Holiness, but contradicting it by your life,

like a woman quite celebrated as a teacher of Holiness in Tacoma, Wash., who, at the time of my information, was attending balls and theaters, not as a participant, but, as she claimed, that she might win the people to Christ who frequented such places, thus flatly contradicting Paul in 1 Thess. 5: 22—"Avoid every appearance of evil." I have known of people making loud professions of sanctification, go so far into fanaticism as to become utterly unteachable. In that case they are so completely side-tracked by satan that our only possible resort to save them is by prayer, as in the case of an infidel or a haughty reprobate.

True Christians are always open to light, truth and conviction. This is preeminently true in the sanctified experience. There is but one effectual guaranty against fanaticism, and that is the triple leadership of the infallible One. God has provided ample fortification against all the side-tracking agencies of satan's myridons in the wonderful and infallible triple leadership of the Word, Spirit and Providence. The Word is for the enlightenment and edification of the intellect; the Spirit is for the illumination, sanctification and guidance of your own

spirit, while God's Providence environs, cares for, and leads your body. If you follow the Word to the exclusion of the Spirit and Providence, you will degenerate into dead formality. If you follow Providence without due appreciation of the Word and Spirit, you are in danger of drifting away into cold Deism. While if you follow the Spirit to the exclusion of the Word and Providence, you thereby open the door for a demon arrayed as an angel of light, and passing himself for the Holy Ghost, to creep in and fatally delude you. It is utterly unsafe from this consideration—i. e., the liability of demoniacal intervention and delusion—to adopt the maxim of following the Holy Ghost unconditionally.

He does not want us to follow Him, but His mission on the earth is to get us all to follow Jesus. He does not speak of Himself, but always speaks of Jesus. "So many as are led by the Spirit of God, they are the sons of God." (Rom. 8: 14.) So it is our glorious privilege to be constantly led by the Holy Spirit, but He always leads us right in the track, with our eye on Jesus. As the Holy Spirit has no incarnation, these shrewd and tricky demons can counterfeit

Him. They were all once angels in heaven before they lost their first estate, (Jude 6) consequently they know how to play the angel and pass themselves for the Holy Ghost. As Jesus has a perfect, glorified body, and these demons have no incarnation, they can not counterfeit Him. Thus you have the infallible example of Jesus revealed in the four Gospels. Consequently you have nothing to do but to study His biography and live as He lived, walking in His footprints and keeping your eye on Him. In that case the Holy Ghost will always lead you by the hand, giving you constant victory over all your enemies, your way shining brighter and brighter unto the perfect day, consequently, thus fortified, you can never go astray.

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